

# Updates to Christian Doctrine, 2<sup>nd</sup> Edition

## by Adam Peters

- 07/25/2025
  - SENTENCE CHANGE: “The prominent religious scholars of the time do not believe that an ordinary, common man is a son of God in the sense of being the perfect image and likeness of God in his true identity, part of God’s collective, and perfectly righteous in **their** true identity.” TO “The prominent religious scholars of the time do not believe that an ordinary, common man is a son of God in the sense of being the perfect image and likeness of God in his true identity, part of God’s collective, and perfectly righteous in **his** true identity.”
- 07/26/2025:
  - PARAGRAPH CHANGE: “Moreover, a key point to understand...” TO “Moreover, a key point to understand is that these public judgments about the righteousness or sinfulness of a person cause that person to believe, or at least greatly tempt him to believe, that he is righteous or sinful, respectively, not just in his behavior but also in his true identity. After all, if a man is dishonored by people whom he considers to be part of God’s collective because of their compliance with God’s Law, then he concludes, or is very tempted to conclude, that he is not part of that collective and, thus, that the collective’s identity – i.e. the perfect image and likeness of God – is not his true identity. Therefore, he concludes, or is very tempted to conclude, that his true identity is dishonorable in the judgment of God – i.e. sinful.”
  - PARAGRAPH ADDITION: “Incidentally, you may discern a logical inconsistencies in the popular religious scholars’ thinking. Namely, how can they feel validated as being righteous by people, many of whom they consider to be less righteous than themselves? By extension, how can their perception of their true identity as the perfect image and likeness of God be affected, positively or negatively, by people whom they do not believe have that true identity themselves? They must simultaneously or alternately believe the masses to be righteous and sinful, the perfect image and likeness of God in their true identity and unlike God in their true identity. Such thoughts are contradictory and thus illogical, but remember that the reasoning which motivates sin is illogical.<sup>i</sup> Behaving in accordance with the Law of God is a sin **if** you do so with the belief that such compliance gains you righteousness and gains you a public reputation for righteousness upon which you will base your perception of your righteousness. The popular religious scholars sin in this way, so we should expect their reasoning and behavior to be illogical.”
- 08/04/2025
  - SENTENCE CHANGE: “By the principle of reciprocation, we honor God in the hope that He will honor us in return and in doing so, validate that belief.” TO “By the principle of reciprocation, when we honor God, we expect that He will honor us in return and in doing so, validate that belief.”

- SENTENCE CHANGE: “In honoring God, we desire that He will reciprocate with honorable treatment toward us to express His belief in our true identity in Him, and such treatment is pleasant corrective action from God to us.” TO “In honoring God, we desire and expect that He will reciprocate with honorable treatment of us to express His belief in our true identity in Him, and such treatment is pleasant corrective action from God to us.”
  - FIXED PAGE BREAK FOR THE SECTION TITLED “CLEANNESS AND UNCLEANNES.”
- 08/06/2025
  - SENTENCE CHANGE: “Therefore, God commanding that the offeror eat some of the sacrifice symbolizes the offeror’s right belief that he is the perfect image and likeness of God in his permanent true identity and thus that his true identity is permanently perfectly honorable in God’s judgment, even as honorable as God judges Himself to be.” TO “Therefore, God commanding that the offeror eat some of the sacrifice symbolizes His belief that the offeror is the perfect image and likeness of God in his permanent true identity and thus that his true identity is permanently perfectly honorable in God’s judgment, even as honorable as God judges Himself to be. The offeror eating some of the sacrifice symbolizes his belief that he has that true identity and righteousness.” ADDED PARAGRAPH BREAK AFTER THAT STATEMENT AS WELL.
  - ADDED ENDNOTE TO “In other words, the figurative shared meal between Yahweh and the offeror in the peace offering symbolizes the original covenant between Yahweh and humanity and the offeror’s belief in it and the implications of it, including his perfect honor in the judgment of God – i.e. his perfect righteousness.<sup>ii</sup>”
  - ADDED ENDNOTE TO “In the meal offering, there is present literal bread (or its main ingredient, flour) and salt, which symbolize the covenant between Yahweh and humanity.<sup>iii</sup>”
  - ADDED SENTENCE WITH INCLUDED ENDNOTES: “Both salt<sup>iv</sup> and bread<sup>v</sup> would be present in the consumption of the peace offering.”
  - INSERTED PAGE BREAK BEFORE SECTION TITLED “Pleasant Aroma to Yahweh.”
- 08/07/2025:
  - SENTENCE CHANGE: “Because the apostles have the ability and desire to teach the covenant truth and its implications to others, God empowers them to speak in foreign languages that they presumably did not previously know, and that occurrence is undoubtedly a literal miracle. TO “Because the apostles have the knowledge, faith, and desire to teach the covenant truth and its implications to others, God empowers them to speak in foreign languages that they presumably did not previously know, and that occurrence is undoubtedly a literal miracle.”
  - ADDED PARAGRAPH TO SECTION TITLE “The Definition of the Holy Spirit, Revisited”: “Furthermore, having the Spirit of God also implies that you have the confidence that comes from being certain that your perspective is in accordance with God’s perspective. Though Samson has different motives than God, he is nevertheless

confident that his affliction of the Philistines is in accordance with God's Spirit because he believes that God considers them to be an enemy of the Israelites. That confidence emboldens him to deliver the affliction because he expects that God will empower him to do so. As another example, when Samuel anoints David as the king of Israel, the Scripture states that "*Yahweh's Spirit came mightily on David from that day forward.*"<sup>vi</sup> Samuel anoints David in the presence of his father and elder brothers, which implies that David is recognized as God's chosen king by Samuel, who is an acknowledged prophet of God, and his family members, to whom David has shown deference for his entire life. Thus, the implication here is that through the anointing, David gains confidence that he is God's chosen representative among the Israelites to do His will and exercise His authority. That confidence emboldens him to fill that role because he expects that God will empower him to be a good king."

- 08/08/2025
  - SENTENCE CHANGE: "In other words, if they interact with him – in word and deed – in such a way as to show him honor, then in so doing, they indicate that they believe him to be a legitimate member of that collective." TO "In other words, if they interact with him – in word and deed – in a way that honors him, then in so doing, they indicate that they believe him to be a legitimate member of that collective."
- 08/10/2025
  - SENTENCE CHANGE: "Incidentally, you may discern a logical inconsistencies in the popular religious scholars' thinking." TO "Incidentally, you may discern logical inconsistencies in the popular religious scholars' thinking."
- 08/17/2025
  - SENTENCE ADDED: "Put another way, you love and honor the other person because you believe that you and he share a collective identity as your true identity."
- 08/26/2025
  - PARAGRAPH CHANGE: "With each example of behavior that brings a public reputation for sinfulness to His audience, Jesus also provides an interpretation of the Law of God that actually shows these people to be practicing greater righteousness than even the scribes and Pharisees. In Matthew 5:33-37, Jesus references the command of the Law of God that you shall fulfill all your vows to God. He then elaborates, "*but I tell you, don't swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, for you can't make one hair white or black.*" In that list, Jesus alludes to the fact that Near Easterners take oaths by or in the name of many different things, and His point is that all of those things are holy to God – i.e. they possess holiness/righteousness."<sup>vii</sup>"
    - TO: "With each example of behavior that brings a public reputation for sinfulness to His audience, Jesus also provides an interpretation of the Law of God that actually shows these people to be practicing greater righteousness than even the scribes and Pharisees. In Matthew 5:33-37, Jesus references the command of the Law of God that you shall fulfill all your vows to God. Failure to do so dishonors God because it

expresses your belief that God is unable to punish you and/or that it is not worthwhile to cultivate an ongoing positive relationship with Him. Jesus then elaborates, “*but I tell you, don’t swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, for you can’t make one hair white or black.*” In that list, Jesus alludes to the fact that Near Easterners take oaths by or in the name of many different things, and His point is that all of those things are holy to God – i.e. they possess holiness/righteousness.<sup>viii</sup>”

- PARAGRAPH CHANGE: “Therefore, when people swear an oath, they swear on things that are holy to God. These are things that are set apart for God, favored by God, and judged by God to be honorable. All people are holy to God because their true identity is permanently His perfect image and likeness, and all other holy things of God’s creation are holy to God because they manifest in some way our true identity in God, the righteousness of it, and thus our holiness. Thus, when you swear on any holy person or thing, you swear on the holiness/righteousness of that person or thing, and if you fail to fulfill your oath, then God must send punishment to you, lest by not doing so He create the impression that the holy person or thing that you swore on actually possesses no holiness/righteousness. Accordingly, God punishes unfulfilled oaths sworn on holy people and things just as severely as He punishes an unfulfilled vow that was made to Him. Indeed, this danger is what makes an oath a tool of convincing people of one’s words, for one takes a genuinely serious risk in making an oath.”

- TO: “Therefore, when people swear an oath, they swear on (or “by”) things that are holy to God. These are things that are set apart for God, favored by God, and judged by God to be honorable. All people are holy to God because their true identity is permanently His perfect image and likeness, and all other holy things of God’s creation are holy to God because they manifest in some way our true identity in God, the righteousness of it, and thus our holiness. Consequently, when you swear on any holy person or thing, you swear on the holiness/righteousness of that person or thing, and if you fail to fulfill your oath, then God must send punishment to you. If He did not do so, then He would create the impression that He is unable to uphold and defend that holiness/righteousness or that He falsely portrayed the person or thing as being holy/righteous. Accordingly, God punishes unfulfilled oaths sworn on holy people and things just as severely as He punishes an unfulfilled vow that was made to Him, for in both cases, the unfulfillment dishonors him. Indeed, this danger is what makes an oath a tool of convincing people of one’s words, for one takes a genuinely serious risk in making an oath.”

- 08/30/2025

- ADDED CONTENT: Nevertheless, it is a guarantee that the experience of eternal life with God will be one that befits a person who is permanently perfectly honorable in the judgment of God. That is, it will befit a son of God. As is written in 1 John 3:2, “*Beloved, now we are children of God. It is not yet revealed what we will be; but we know that when he is revealed, we will be like him, for we will see him just as he is.*”

- 09/02/2025

- PARAGRAPH CHANGE: “A man does not want the public realm of life to mix with the private realm, represented by his womenfolk, because he believes that such a combination would risk compromising the honor that he has in the judgment of his womenfolk and the shows of honor that he is meant to receive from them. The imperative of keeping separate the public and private realms of life is the motivation for many of the characteristics of feminine life in the Near East. First and foremost, a woman must practice strict sexual morality, such that she does not have sexual intercourse with any man other than her husband nor have the reputation, whether accurate or inaccurate, for having done so. Other aspects of feminine life that are meant to preserve a woman from public exposure include the varying degrees of restriction upon her movement outside the confines of the home, restrictions upon her conversations with men, and the wearing of headscarves, veils, and other clothing that fully covers the body and conceals the curves of the body as much as possible.”
  - TO: “A man does not want the public realm of life to mix with the private realm, represented by his womenfolk, because he believes that such a combination would risk compromising the honor that he has in the judgment of his womenfolk and the shows of honor that he is meant to receive from them. The imperative of keeping separate the public and private realms of life is the motivation for many of the characteristics of feminine life in the Near East. First and foremost, a woman must practice strict sexual morality, such that she does not have sexual intercourse with any man other than her husband nor have the reputation, whether accurate or inaccurate, for having done so. Indeed, many aspects of the ideal feminine life have the connotation of a woman’s sexual morality, and deviations from that ideal – i.e. any mixing of the public and private realms of her menfolk’s lives – connote her to be sexual immoral. These other aspects of feminine life that are meant to preserve a woman from public exposure include the varying degrees of restriction upon her movement outside the confines of the home, restrictions upon her conversations with men, and the wearing of headscarves, veils, and other clothing that fully covers the body and conceals the curves of the body as much as possible.”
- PARAGRAPH CHANGE: “First, a woman publicly teaching or commanding a man would terribly dishonor that man because those behaviors imply that the woman considers the man to be her equal or inferior. By Near Eastern cultural standards, men are to have authority over women because men are considered to be stronger – i.e. physically, intellectually, emotionally, etc. – than women in their empirical identities. Therefore, a woman having authority over a man, whether as a teacher or leader, is a dishonor to that man, and any dishonor from people will tempt that man to doubt his honor in the judgment of God and thus his true identity as the perfect image and likeness of God.”
  - TO: “First, a woman publicly teaching or commanding a man terribly dishonors that man because those behaviors portray him as being her equal or inferior. By Near Eastern cultural standards, men are to have authority over women because men are considered to be stronger – i.e. physically, intellectually, emotionally, etc. – than women in their empirical identities. Therefore, a woman exercising authority over a man, whether as a teacher or leader, is a public dishonor to that man because all the

men who witness such behavior will judge him to be equal or inferior to a woman. That dishonor in the judgment of people will tempt that man to doubt his honor in the judgment of God and thus his true identity as the perfect image and likeness of God.”

- 09/06/2025
  - MODIFIED ENDNOTE (Hamady): “This typically occurs in the form of older members observing and guiding the behavior of younger members.<sup>ix,x</sup>”
- 09/14/2025
  - PARAGRAPH CHANGE: “Also, this logic works in reverse as well. Namely, anything that God considers to be righteous or sinful, the Israelites consider to be honorable or dishonorable, respectively, for no Israelite wants to disagree with God’s judgments.”
    - TO: “Also, this logic works in reverse as well. Namely, the Israelites consider to be honorable or dishonorable, respectively, anyone whom they believe God judges to be honorable or dishonorable, for no Israelite wants to disagree with God’s judgments.”
  - SENTENCE CHANGE: “Additionally, given the externally-determined nature of identity in Near Eastern culture, we can understand how an Israelite would be likely to gauge his righteousness by how he is treated by the people in society – i.e. the people of God – particularly those who are considered to be the experts on God and the most honorable in His judgment.”
    - TO: “Additionally, given the externally-determined nature of identity in Near Eastern culture, we can understand how an Israelite would be likely to gauge his righteousness by how he is treated by the people in society – i.e. the publicly-reputed people of God – particularly those who are considered to be the experts on God and the most honorable in His judgment.”
  - SENTENCE CHANGE: “In other words, if the people of God treat a man as being sinful – i.e. dishonorable in the judgment of God – by dishonoring him, then that man will be greatly tempted to consider himself to be sinful.”
    - TO: “In other words, if the publicly-reputed people of God treat a man as being sinful – i.e. dishonorable in the judgment of God – by dishonoring him, then that man will be greatly tempted to consider himself to be sinful.”
  - SENTENCE CHANGE: “Jesus focuses upon ministry to the Jews because they have been the people of God for thousands of years. God does not forget His people, so Jesus wants to lead the Jews back to the kind of faith in God that yields peace of mind about their righteousness based not upon their deeds but upon their permanent true identity as God’s perfect image and likeness.”
    - TO: “Jesus focuses upon ministry to the Jews because they have been the followers of God for thousands of years. God does not forget His followers, so Jesus wants to lead the Jews back to the kind of faith in God that yields peace of mind about their righteousness based not upon their deeds and living circumstances but upon their permanent true identity as God’s perfect image and likeness.”

- SENTENCE CHANGE: “If the long-standing people of God do not all believe themselves to be permanently perfectly righteous in their true identity and treat each other accordingly, then they are not a good testimony to the Gentiles about the covenant truth and the righteousness that it yields.”
  - TO: “If the long-standing publicly-reputed people of God do not all believe themselves to be permanently perfectly righteous in their true identity and treat each other accordingly, then they are not a good testimony to the Gentiles about the covenant truth and the righteousness that it yields.”
- SENTENCE CHANGE: “In other words, in the context of this passage about debt forgiveness, if the foreigner considers himself to be different from the Israelites, then he will not be equally generous in the forgiveness of their debts to him.”
  - TO: “In other words, in the context of this passage about debt forgiveness, if the foreigner considers himself to be different from the Israelites – i.e. not part of their collective in God – then he will not be equally generous in the forgiveness of their debts to him.”
- 09/15/2025
  - SENTENCE CHANGE: “After all, if the members of God’s people, who practice the customs and traditions of their culture, deem a man to be dishonorable, then he must not be a faithful practitioner of those customs and traditions himself, and therefore, the Israelites conclude that he must be dishonorable in the judgment of God.”
    - TO: “After all, if the Israelites, who practice the customs and beliefs of their culture, deem a man to be dishonorable, then he must not be a faithful practitioner of those customs and beliefs himself, and therefore, the Israelites conclude that he must be dishonorable in the judgment of God.”
  - SENTENCE CHANGE: “Namely, a Near Eastern man often considers himself to be more honorable than his son in the sense that his son does not yet, but will one day, match his understanding of and belief in the collective identity that they share and the manifestation of it in behavior.”
    - TO: “Namely, a Near Eastern man often considers himself to be more honorable than his son in the sense that his son does not yet, but will one day, match his understanding of and belief in the collective identity that they share and his manifestation of it in behavior.”
- 09/16/2025
  - SENTENCE CHANGE: “Indeed, many aspects of the ideal feminine life have the connotation of a woman’s sexual morality, and deviations from that ideal – i.e. any mixing of the public and private realms of her menfolk’s lives – connote her to be sexual immoral.”
    - TO: “Indeed, many aspects of the ideal feminine life have the connotation of a woman’s sexual morality, and deviations from that ideal – i.e. any mixing of the public and private realms of her menfolk’s lives – connote her to be sexually immoral.”

- 09/18/2025
  - SENTENCE ADDITION: “Of course, I am speaking of the friendship model as it refers to the closest of friends rather than to mere acquaintances.”
  - SENTENCE CHANGE: “However, a man considers his friends, at least his closest friends, to be his current equals in honor.”
    - TO: “However, a man considers his friends to be his current equals in honor.”
  - SENTENCE CHANGE: “With this context in mind, we can discern the nature of our intended relationship with God, for it is a combination of parenthood and friendship.”
    - TO: “With this context in mind, we can discern the nature of our intended relationship with God, for it is a combination of parenthood and intimate friendship.”
  - PARAGRAPH ADDITION: “Subsequent to the publishing of this book on 07/19/2025, I have made updates to it. The latest version of the text is always available at [doctrinebook.com](http://doctrinebook.com), and the list of updates made since the original publishing date can be found at [updates.doctrinebook.com](http://updates.doctrinebook.com).”
- 09/21/2025
  - SENTENCE ADDITIONS: “Remember that God created women to help their menfolk remember and believe their true identity as the perfect image and likeness of God and its implications by validating that true identity in them in sensory ways.<sup>xi</sup> By keeping herself separated from the public realm of life, as symbolized by wearing a head covering, a woman preserves her menfolk’s perception of her validation of their true identity. Thus, by wearing a head covering, a woman submits not only to her husband but also to the will of God for her.”
- 09/27/2025
  - SENTENCE CHANGE: “However, as I will describe in chapter 7 of this book, Jesus is the perfect sacrifice, once for all sins, so animal sacrifices are no longer required.”
    - TO: “However, as I will describe in chapter 7 of this book, Jesus is the perfect sacrifice, once for all sins, so the sacrifices that are detailed in the Old Testament are no longer required.”
  - SENTENCE DELETION: “To miss a goal implies a failure to change or improve oneself.”
  - SENTENCE CHANGE: “However, the concept of “missing the goal” can be misinterpreted to mean that following the Law of God is a means by which we can transform ourselves from being unlike God in our true identity to being the perfect image and likeness of God in our true identity, and a sin could thus be further misinterpreted as being a failure to achieve that transformation – i.e. a failure to achieve that supposed goal.”
    - TO: “However, “the goal” can be misinterpreted to be the transformation of ourselves from being unlike God in our true identity to being the perfect image and likeness of God in our true identity through obedience to the Law of God. A sin

would thus be misinterpreted to be a failure to achieve that transformation – i.e. a failure to achieve that supposed goal.”

- SENTENCE CHANGE: “We are to always behave in accordance with our permanent true identity as Yahweh’s perfect image and likeness – that is, such behavior is our norm and our goal – but when we fail to do so, we must not believe that true identity to be corrupted or absent in us.”
  - TO: “We are to always behave in accordance with our permanent true identity as Yahweh’s perfect image and likeness – that is, such behavior is our norm and our goal – but when we fail to do so, we must not believe that true identity to be corrupted or absent in us.”
- 09/29/2025
  - SENTENCE CHANGE: “Both salt<sup>xii</sup> and bread<sup>xiii</sup> would be present in the consumption of the peace offering.”
    - TO: “Both salt<sup>xiv</sup> and bread<sup>xv</sup> would be present in the consumption of the peace offering, and in the Near East, a shared meal is symbolic of a covenant between the participants.<sup>xvi,xvii</sup>”
  - SENTENCE CHANGE: “We are meant to remember the covenant truth and its implications that He taught and manifested.”
    - TO: “We are meant to remember the covenant truth and its implications that He taught and manifested, and a shared meal is ideal for that recollection because in the Near East, a shared meal symbolizes a covenant between the participants.<sup>xviii,xix,xx</sup> Those eating with Jesus, either literally at the Last Supper or figuratively in their recollection of Him during Holy Communion, must remember and believe that all humanity, including Jesus, is part of the original covenant with Yahweh.”
  - BIBLICAL QUOTE CORRECTION: Added closing quotation mark to the quote from Luke 22:19-20 in the section titled “Holy Communion.”
- 10/02/2025
  - SENTENCE CHANGE: “After all, if the Israelites, who practice the customs and beliefs of their culture, deem a man to be dishonorable, then he must not be a faithful practitioner of those customs and beliefs himself, and therefore, the Israelites conclude that he must be dishonorable in the judgment of God.”
    - TO: “After all, if the Israelites, who practice the customs and beliefs of their culture, deem a man to be honorable, then he must be a faithful practitioner of those customs and beliefs, and therefore, the Israelites conclude that he must be honorable in the judgment of God. If they deem a man to be dishonorable, then he must not be a faithful practitioner of those customs and beliefs, and therefore, they conclude that he must be dishonorable in the judgment of God.”
- 10/03/2025
  - SENTENCE CHANGE: “What will be the sensory experience of being in eternal life with God?”

- TO: “What will be the sensory experience of being in Heaven – that is, of being in eternal life with God?”
- 10/05/2025
  - PARAGRAPH ADDITIONS:
    - “We also see the combination of divine fatalism and human free will in 1 Samuel 25:32-34.”
    - *“David said to Abigail, “Blessed is Yahweh, the God of Israel, who sent you today to meet me! Blessed is your discretion, and blessed are you, who have kept me today from blood guiltiness, and from avenging myself with my own hand. For indeed, as Yahweh the God of Israel lives, who has withheld me from harming you, unless you had hurried and come to meet me, surely there wouldn’t have been left to Nabal by the morning light so much as one who urinates on a wall.””*
    - “The context of the passage is that Abigail has intervened to rectify an insult that her husband, Nabal, made against David. David was intent upon avenging himself by killing Nabal and his family, but Abigail convinces him to abate his anger. Had David killed Nabal and his family, he would have incurred a blood debt, so Abigail’s intervention spared him that outcome. Notice that David declares that both Yahweh and Abigail are blessed – Abigail for remedying the insult and Yahweh for sending her to do so with perfect timing. Hence, David attributes his avoidance of a blood debt to both Abigail’s mediation and to divine fatalism.”
- 10/06/2025
  - MODIFIED ENDNOTE: “Hamady, Sania. Temperament and Character of the Arabs. Copyright 1960. Chapter II and p.198-200.”
    - TO: “Hamady, Sania. Temperament and Character of the Arabs. Copyright 1960. Chapters II-III and p.198-200.”
- 10/07/2025
  - SENTENCE MODIFICATION: “For example, if he is speaking about the importance of a man practicing righteous behavior, then he will make use of the concept of man’s responsibility for his actions.”
    - TO: “For example, if he is speaking about the importance of a man practicing righteous behavior, then he will make use of the concept of man’s responsibility for his actions – i.e. man’s free will.”
  - SENTENCE MODIFICATION: “We also see the combination of divine fatalism and human free will in 1 Samuel 25:32-34.”
    - TO: “We also see the combination of divine fatalism and human free will in the Near Eastern perspective of the receipt of good things. By the concept of divine fatalism, all good things come only from God, but the Near Eastern custom of reciprocal generosity between people<sup>xxi,xxii</sup> implies the recognition of human free will in the provision of at least some good things. Consider 1 Samuel 25:32-34.”

- 10/09/2025
  - SENTENCE CHANGE: “Contrariwise, eternal condemnation and all the figurative references to it in the Bible ultimately refer to your belief that your true identity is dishonorable in the judgment of God – i.e. sinful.”
    - TO: “Contrariwise, eternal condemnation and all the references to it in the Bible ultimately refer to your belief that your true identity is dishonorable in the judgment of God – i.e. sinful.”
  - SENTENCE CHANGE: “Certainly, God’s love for us and desire to be loved by us does imply that He desires for us to have eternal consciousness.”
    - TO: “Certainly, God’s love for us and desire to be loved by us imply that He gives us eternal existence and consciousness in order for us to have the opportunity to eternally love Him and believe that He loves us.”
  - PARAGRAPH ADDITION: “It is important to understand that while condemnation is ultimately the belief that your true identity is sinful, this is not to say that there is no sensory experience of eternal condemnation. As I wrote in the section titled “What will Heaven be Like?,” God’s love for us and desire to be loved by us imply that He gives us eternal existence and consciousness. Therefore, it stands to reason that there is a sensory experience of eternal condemnation. Perhaps it is one of literal eternal burning in a “*lake of fire*” or perhaps it includes other hardships. Indeed, an existence of extreme physical suffering is a fitting sensory manifestation of the mental anguish felt by a man who believes that his true identity is unlike God and thus dishonorable in God’s judgment. Your sensory eternal existence reflects your belief, or lack thereof, in the covenant truth and its implications. That is, it reflects your Christian faith or the lack of it.”
  - SENTENCE ADDITION: “Such a blissful existence is a fitting sensory manifestation of the blissful peace of mind that is possessed by the man who believes the covenant truth and its implications.”
- 10/11/2025
  - GRAMMATICAL CORRECTION TO THE ENDNOTE ATTACHED TO THIS PHRASE: “Any statement about God’s forgiveness that is phrased in such a way that it indicates new forgiveness from God subsequent to Creation is either an externalized expression<sup>xxiii</sup>”
    - “See also the section titled “Externalization of Personal Perspective/Perception” TO “See also the section titled “Externalization of Personal Perspective/Perception.”
  - SENTENCE ADDITION: “Namely, a Near Eastern man externalizes upon God his perspective of himself, and that self-perspective is greatly influenced by his judgments of other people.<sup>xxiv</sup>”
- 10/30/2025

- SENTENCE CHANGE: “As with any ritual, these purification practices work nothing in and of themselves but are only occasions of symbolism and time to help lead the unclean person to dispel his spirit of vulnerability, fear, and premature despair.”
  - TO: “As with any ritual, these purification practices work nothing in and of themselves but are only occasions of symbolism and time to help the unclean person to dispel his spirit of vulnerability, fear, and premature despair. Indeed, a man should only engage in a purification ritual because he believes that spirit is inappropriate for him given that he believes again that his true identity is permanently the perfect image and likeness of God and thus permanently perfectly righteous. The purification ritual is meant to express, maintain, and amplify those beliefs.”
- 11/04/2025
  - SENTENCE CHANGE: “While Jesus, as a Jewish Man, naturally upholds the superiority of Judaism over Samaritanism, He nevertheless indicates that worship of God is fundamentally not a matter of rituals and buildings but of perspective – i.e. spirit.”
    - TO: “While Jesus, as a Jewish Man, naturally upholds the superiority of Judaism over Samaritanism, He nevertheless indicates that worship of God is fundamentally not a matter of rituals and buildings but of perspective – i.e. spirit.<sup>xxv</sup>”
  - SENTENCE ADDITIONS: “Keep in mind that in the Near East, the term “way,” can refer to the manner in which one thinks, speaks, behaves, worships, etc.<sup>xxvi</sup> In Jesus’ time and place, there were many “ways” available for a man to practice, such as those taught by the Pharisees, Sadducees, Samaritans, etc.<sup>xxvii</sup> However, in John 14:6, Jesus makes the point that He – that is, belief in His teachings – is the only effective “way” to the Father – that is, to the belief in your permanent perfect righteousness.”
- 11/12/2025
  - SENTENCE CHANGE: “Furthermore, just as we are permanently perfectly honorable in God’s judgment – i.e. permanently perfectly righteous – because of our permanent true identity in Him, so too should God be permanently perfectly honorable in our judgment because He is the sole and permanent foundation and substance of our permanent true identity.”
    - TO: “Mutual recognition of holiness and honor between God and humanity makes sense because we permanently share the same perfectly strong collective and collective identity.”
  - SENTENCE ADDITIONS: “God commands this behavior precisely because He believes in humanity’s permanent true identity in Him, and He wants us to have the same belief. That is, God wants there to be mutual recognition of holiness and honor between Him and us.”
- 11/20/2025
  - SENTENCE ADDITIONS: “Although, many contemporaneous Jewish people rejected the teachings of these New Testament Biblical figures.”

- SENTENCE CHANGE: “In the Pentateuch, the scholars are the “elders”<sup>xxviii</sup> of the people, and in the Gospels, they are the scribes, rabbis, Pharisees, and priests.”
    - TO: “In the Bible, these scholars have various titles, such as “elders,” “judges,”<sup>xxix</sup> and “prophets,” and in the Gospels, they are often referred to as scribes, rabbis, Pharisees, and priests.”
- 11/22/2025
  - SENTENCE CHANGE: “In being generous, the giver honors the recipient by indicating, often publicly, that he wants to establish, maintain, and/or strengthen a relationship with the recipient because he believes the recipient is strong in the sense of being able to be reciprocally generous to him in the future.”
    - TO: “In being generous, the giver honors the recipient by indicating, often publicly, that he wants to establish, maintain, and/or strengthen a positive relationship with the recipient because he believes the recipient is strong in the sense of being able to be reciprocally generous to him in the future.”
- 11/23/2025
  - SENTENCE CHANGE: “Such words and actions of honor and dishonor often also have the effect of causing other people in the community to judge the man to be strong or weak, respectively, so those actions convey the impression of those judgments as well.”
    - TO: [PARAGRAPH BREAK] “Such words and actions of honor and dishonor often also have the effect of causing other people in the community to judge the man to be strong or weak, respectively, so those actions convey the impression of those judgments as well. Namely, if the members of a community judge you to be strong and if they see you treat another man as being strong or weak, then they will likely judge that man to be strong or weak, respectively, and treat him accordingly. In other words, the judgments made by men who are publicly-considered to be honorable influence the judgments made by other people.”
- 11/24/2025
  - PARAGRAPH ADDITION: “The public realm of life is considered to be the domain of men, so a man can never have the same security of honor from another man as he can from his womenfolk. For example, a Near Eastern father is consistently honored by his son, but he does not consider the honor that he receives from his son to be as secure as the honor that he receives from his womenfolk. A son, as a man, is part of the public realm of life, where he may learn of any imperfections in his father's public honor, and that discovery may negatively impact his judgment of his father. Because his son is not secluded from public life, like his wife and daughter are, the father considers the risk of that discovery to be much higher for his son than for his womenfolk. Of course, practically speaking, a Near Eastern son would never purposely dishonor his father, but the connotation of that risk is nevertheless present in the mind of the father by virtue of the son's participation in the public realm of life.”
- 11/27/2025

- SENTENCE CHANGE: “In Matthew 5:33-37, Jesus references the command of the Law of God that you shall fulfill all your vows to God.”
  - TO: “In Matthew 5:33-37, Jesus references the command of the Law of God that you shall fulfill all your oaths and vows to God.<sup>xxx</sup>”
- SENTENCE CHANGE: “Accordingly, God punishes unfulfilled oaths sworn on holy people and things just as severely as He punishes an unfulfilled vow that was made to Him, for in both cases, the unfulfillment dishonors him.”
  - TO: “Accordingly, God severely punishes unfulfilled oaths and vows that are sworn on holy people and things, for the unfulfillment dishonors him.”
- SENTENCE CHANGES: “Therefore, Jesus reasons that while the scribes and Pharisees fulfill their vows to God, the people in His audience are better stewards of their behavioral righteousness by not swearing at all, whether vows or oaths. Put another way, it is impossible for the people in Jesus’ audience to fail to fulfill a vow to God since they do not swear at all whereas the scribes and Pharisees risk such failure because they do make vows to God.”
  - TO: “Therefore, Jesus reasons that while the scribes and Pharisees fulfill their vows to God and their oaths to/by/on God, the people in His audience are better stewards of their behavioral righteousness by not swearing at all, whether vows or oaths. Put another way, it is impossible for the people in Jesus’ audience to fail to fulfill a vow to God or an oath to/by/on God since they do not swear at all whereas the scribes and Pharisees risk such failure because they do make such vows and oaths. Admittedly, there is some implicit exaggeration in Jesus’ reasoning, for the people in His audience surely do make some vows to God and swear some oaths to/by/on God. However, as previously described, they often refrain from doing so out of necessity.”

- i See the section titled “The ‘Logic’ of Sin.”
- ii For more information on the covenant significance of sharing a meal in the Near East, see Trumbull, H. Clay, DD. Studies in Oriental Social Life. Copyright 1895. Chapter titled “Hospitality in the East.”
- iii For more information on the covenant significance of salt and of sharing a meal in the Near East, see Trumbull, H. Clay, DD. Studies in Oriental Social Life. Copyright 1895. Chapter titled “Hospitality in the East.”
- iv See the section titled “Meal Offerings.”
- v Kraemer, David. “Food, Eating, and Meals.” The Oxford Handbook of Jewish Daily Life in Roman Palestine. Catherine Hezser. Editor. Copyright 2010. p.405. Since the customs of daily life in the Near East changed very little between the Old and New Testaments, it stands to reason that bread was present at the consumption of the peace offering as well. See also Leviticus 7:11-14 for a description of the inclusion of bread with a peace offering. Note that the word “cakes” in that passage refers to bread; see Exodus 29:23 for comparison.
- vi 1 Samuel 16:13.
- vii Indeed, Near Easterners often swear on/by things that possess holiness – also known as “baraka.” Westermarck, Edward. Ritual and Belief in Morocco. Volume 1. Copyright 1926. p.492ff.
- viii Indeed, Near Easterners often swear on/by things that possess holiness – also known as “baraka.” Westermarck, Edward. Ritual and Belief in Morocco. Volume 1. Copyright 1926. p.492ff.
- ix Patai, Raphael. The Arab Mind. Copyright 1976. p.78-79.
- x Hamady, Sania. Temperament and Character of the Arabs. Copyright 1960. p.32,94,190.
- xi See the section titled “The Creation of Woman.”
- xii See the section titled “Meal Offerings.”
- xiii Kraemer, David. “Food, Eating, and Meals.” The Oxford Handbook of Jewish Daily Life in Roman Palestine. Catherine Hezser. Editor. Copyright 2010. p.405. Since the customs of daily life in the Near East changed very little between the Old and New Testaments, it stands to reason that bread was present at the consumption of the peace offering as well. See also Leviticus 7:11-14 for a description of the inclusion of bread with a peace offering. Note that the word “cakes” in that passage refers to bread; see Exodus 29:23 for comparison.
- xiv See the section titled “Meal Offerings.”
- xv Kraemer, David. “Food, Eating, and Meals.” The Oxford Handbook of Jewish Daily Life in Roman Palestine. Catherine Hezser. Editor. Copyright 2010. p.405. Since the customs of daily life in the Near East changed very little between the Old and New Testaments, it stands to reason that bread was present at the consumption of the peace offering as well. See also Leviticus 7:11-14 for a description of the inclusion of bread with a peace offering. Note that the word “cakes” in that passage refers to bread; see Exodus 29:23 for comparison.
- xvi Goodrich-Freer, A. Arabs in Tent & Town. Copyright 1924. p.116-118.
- xvii Trumbull, H. Clay, D.D. Studies in Oriental Social Life. Copyright 1895. p.105ff.
- xviii Goodrich-Freer, A. Arabs in Tent & Town. Copyright 1924. p.116-118.
- xix Trumbull, H. Clay, D.D. Studies in Oriental Social Life. Copyright 1895. p.105ff.
- xx Rihbany, Abraham Mitrie. The Syrian Christ. Copyright 1916. p.191.
- xxi Hamady, Sania. Temperament and Character of the Arabs. Copyright 1960. p.83-86.
- xxii Bourdieu, Pierre. “The Sentiment of Honour in Kabyle Society.” Honour and Shame: The Values of Mediterranean Society. Ed. J.G. Peristiany. Copyright 1965. p.204-215.
- xxiii See also the section titled “Externalization of Personal Perspective/Perception.”
- xxiv See also the section titled “Externalization of Personal Perspective/Perception.”
- xxv See also the section titled “The Only Way to the Father.”
- xxvi While Sufism is not part of Judaism or Christianity, the referenced Near Eastern concept of a “way” is best exemplified by the term’s usage in Islamic Sufism. Schimmel, Annemarie. Mystical Dimensions of Islam. Copyright 1975. Chapter 3. | Handbook of Islamic Sects and Movements. Ed. Upal, Muhammad Afzal and Carole M. Cusack. Copyright 2021. “Introduction to Part 4” by the editors. “Sufism” by Marta Domínguez Díaz. | Nicholson, Reynold A. The Mystics of Islam. Copyright 1963. Chapter I.
- xxvii See also my explanation of John 4:21-24 in the section titled “Bless and Worship.”
- xxviii Exodus 18:24-26.
- xxix Exodus 18:24-26.
- xxx As a technical note, the World English Bible does use the word “vows” instead of “oaths” in Matthew 5:33, but the Greek words which it translates refer to oaths and swearing false oaths. Bible Hub. Strong’s Exhaustive Concordance and Thayer’s Greek Lexicon. <<https://biblehub.com/greek/3727.htm>>; <<https://biblehub.com/greek/1964.htm>>. Indeed, oaths and vows are similar, for a vow is a promise, which is essentially an oath to do something or to not do something. Westermarck, Edward. Ritual and Belief in Morocco. Volume 1. Copyright 1926. p.515-517. Granqvist, Hilma. Marriage Conditions in a Palestinian Village. Copyright 1931. p.104. Bacher, Wilhelm and Jacob Zallel Lauterbach. “Vows.” Jewish Encyclopedia. Copyright 1906. <<https://jewishencyclopedia.com/articles/14738-vows>>. Furthermore, Numbers 30:2, which is likely one of the verses to which Jesus refers from the written Law of God, commands the fulfillment of vows to God and oaths to/by/upon God.